مكتبة الهمّة
ISLAMIC STATE

ADVICE

FOR THE LEADERS AND SOLDIERS OF THE ISLAMIC STATE

The Mujahid Shaykh
ABDUL-MUN'IM BIN IZZIDDIN AL-BADAWI
Abu Hamzah Al-Muhajir

مكتبة الهمّة

الدَّوْلَةُ الإِسْلَامِيَّة

خلافةٌ على مِنهاجِ النُّبوّة

Himmah Publications
Muharram 1439

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ABDUL-MUN'IM BIN IZZIDDIN AL-BADAWI

Abu Hamzah Al-Muhajir رحمه الله

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Himmah Publications Foreword

All praise is due to Allah. May blessings and peace be upon Allah's Messenger, and upon his family, his companions, and those who follow him. As for what follows:

Not every word reaches the hearts of others, moving them and pushing them forward, particularly if a word does not drip with blood. Every word that lives has fed off the heart of a living person. As for words that are born in the people's mouths and are cast forth by their tongues, but for the sake of which nothing has been sacrificed, such words were born dead.

We have selected for you, my dear mujahid brother, words of light that have emerged from the heart of one of the leaders of the Islamic State, the martyred minister – inshaallah – Abu Hamzah al-Muhajir, whose blood flowed on the land of the two rivers, and whose words trembled and lived in the hearts of his admirers.

And in the year 1436 AH – 5 years following the death of the shaykh ﵀ – Allah facilitated for the book, "Advice for the Leaders and Soldiers of the Islamic State," to be printed by Himmah Publications so that the sons of the shaykh and his brothers who established the tower of the Islamic Khilafah might benefit from it and be raised upon it. We ask Allah to place what Shaykh al-Muhajir wrote on his scale of good deeds, and to benefit the mujahidin with it – both leaders and soldiers alike.

مكتبة الهمّة

ISLAMIC STATE
Muharram 1439

Introduction

Praise be to Allah, and may blessings and peace be upon the Messenger of Allah, and upon his family and those who support him. As for what follows…

My dear mujāhid brother, these are some pieces of advice that I've gathered from the mouths of men and the pages of books, although I do not claim to be a man of wisdom. I ask Allah to make you and me benefit from these pieces of advice. And Allah knows all intentions.

Abu Hamzah Al-Muhajir
1 Ramadan 1428 H

ADVICE FOR THE LEADERS OF THE ISLAMIC STATE

[1] Have sincerity towards Allah, for it will lead to salvation in the worldly life and the Hereafter. Allah's Messenger ﷺ said, "Allah has guaranteed the one who performs jihād for His cause, having left his home for no reason other than to perform jihād for His cause and to affirm the truth of His words, that He would enter him into Jannah or return him back home with all the rewards he has attained or the ghanīmah he has acquired."

Let the goal of your deed be that the word of Allah becomes the highest, for Abū Mūsa ؓ said, "Allah's Messenger ﷺ was asked about a man who fights out of bravery, out of zeal, or out of riyā' (showing off), which of these is fighting for Allah's cause? So Allah's Messenger ﷺ said, 'Whoever fights so that the word of Allah is the highest is fighting for Allah's cause.'"

[2] Be just and sincere towards your subjects, for "No man is appointed to lead ten people except that he will be brought forth in shackles on the Day of Judgment, and will either be set free on account of

his justice or destroyed as a result of his oppression." Likewise, "Any leader who takes charge of the affairs of the Muslims and then doesn't strive for them and advise them, will not enter Jannah with them." And likewise, "Allah does not give one of His slaves leadership, who then dies having cheated his subjects, except that Allah will make Jannah prohibited for him."

[3] Seek consultation and hold discussions, for discussion is the partner of consultation. One should sit in a gathering to exchange ideas, then each person comments on the opinions put forth by the others, or puts forth a new opinion, and at the end of the gathering the correct opinion will become clear. Allah ﷻ said, {And consult them concerning the matter} [Āl 'Imrān: 159]. Allah has directed His Prophet to consult those under him despite the Prophet's prudent intellect. So what about you?

And as was reported, "One who seeks consultation will have no regret, and one who prays istikhārah

will not go wrong." And it's been said, "He who relies exclusively on his intellect will go astray, and he who is content with his own opinion will slip up, and he who consults intelligent men will take the correct path, and he who seeks the help of a man with insight will attain what is hoped for."

So let every leader have a true consultative council beginning with the general leader and ending with the detachment commanders. But do not consult a person who has a certain need that he is seeking to fulfill, nor a person whom you sense desires to be consulted, nor a person who doesn't think his opinions through, for it's been said, "Leave your opinion until it ripens." It was reported that 'Alī said, "The opinion of an elder is better than the view of a young man," meaning with regards to battle. And don't consult anyone unless he's alone, meaning that you should consult him in private, for this ensures more secrecy and is a greater deterrent to anyone who might otherwise disclose the issue.

It is true! "Consultation and discussion are two doors to mercy, and two keys to blessings. No opinion that's been reached with the help of these two things will go wrong."

[4] Beware of only consulting a person who always agrees with your opinion, and beware of bad company. Get accustomed to being patient with any advisers who disagree with your opinion, and swallow the bitterness of their words and their criticism. But don't be casual in that regard except with people who are virtuous, intelligent, chivalrous, senior in age, and trustworthy with secrets.

[5] There's nothing more destructive towards the religion and dunyā than for a leader to become unaware of the actual circumstances that his subjects are in. So don't seclude yourself from them, for you are only a human being and you don't know what the people are concealing from you. And beware of using security as an excuse, thereby ensuring your personal security and

neglecting your subjects in the process, for what a terrible leader you would then be!

And follow up on everything yourself even after appointing sincere and reliable individuals over areas of responsibility, for even a reliable person can betray you, and even a sincere person can deceive you, so be sure to verify things yourself. Allah عَزَّ وَجَلَّ says, {O Dāwūd, indeed We have made you a successor upon the Earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah} [Sād: 26].

“So Allah did not suffice with a broad implication and thereby avoid an explicit address. Nor did He accept busyness as an excuse, being content with the delegation of duties, but instead He linked such to misguidance.”

And don’t hasten to believe a person who seeks to spread corruption, for such an individual is deceitful even if he makes himself out to be sincere.

Likewise, don't just dismiss his words, for he may be telling the truth. Give your brothers the benefit of the doubt, for doing so will save you a lot of hardship.

[6] The leader is required to ensure that he and his soldiers are held responsible for the rights that Allah عَزَّ وَجَلَّ has made obligatory and the limits that He has set, "For he who fights for the religion is more deserving amongst the people of being held to its rulings." But you will not reform anything when you yourself are corrupt, nor will you guide anyone when you yourself are astray. For how can a blind man guide others, and how can a disgraceful person give honor? And there's nothing more humiliating than the disgrace of sin, and nothing more honorable than the honor of righteousness. So keep yourself above having poor character and befriending immoral people.

[7] Beware of letting your dire need of something cause you to acquire it in an unlawful manner, for having patience in the face of dire need, while

hoping for improved circumstances and a better outcome, is greater than committing a sin and then fearing its consequences. And the religion revolves around patience.

[8] Beware of standing out from others by way of the vehicle that you ride or the clothes that you wear, for indeed 'Umar wrote to Abū Mūsā al-Ash'arī saying, "…and it has reached me that word is going around that your and your family's clothing, food, and means of transport are of a different standard than that of the Muslims. So beware, O servant of Allah, of becoming like an animal that passes by a fertile valley and has no concern other than to fatten itself. Indeed its fatness will be what kills it. And know that if the leader goes astray, so too will his subjects. And the most wretched of people is he whose subjects are unhappy with him."

[9] Know that war is just as they say, its burdens lie in being patient, its axis is comprised of craftiness and good judgment, its backbone is endurance, and its reins are caution. Each of these has its

fruit: the fruit of patience is support [from Allah], the fruit of craftiness is triumph, the fruit of good judgment is success, the fruit of endurance is prosperity, and the fruit of being cautious is safety. ‘Amr Ibn Ma’diyakrib ﵁ was asked about war, so he said, “Whoever is patient in war becomes prominent, and whoever abstains from it perishes.” So beware of hastiness, for an act of hastiness may lead to regret.

[10] Put the harsh and courageous men forward against the enemy during the heat of the battle, and distribute them amongst the various detachments so that they can be a source of strength for the weak and a source of courage for the coward. Beware of letting your brothers be accompanied by one who will cause them to abandon the fight or will say things that will harm their morale. Furthermore, beware of spies, for how many small forces have defeated large forces by Allah’s permission. And don’t select the strong fighters for the battle while leaving out the weak ones who are eager to attain the rewards of Allah, for the Prophet ﷺ said, “And

are you given victory or sustenance except through the weak amongst you?" Indeed, Allah grants victory to a people through the weakest amongst them.

[11] Don't neglect to take what you can of equipment, such as armor and helmets. Doing so is not cowardice, for Allah's Messenger ﷺ, the bravest of all people, had armor. And this doesn't mean you can't fight without armor when it's appropriate to do so. Habīb Ibn al-Muhallab said, "I have not seen any man in war wearing armor except that he was worth two men to me. And I have not seen two men going without armor except that they were worth one man to me." A knowledgeable man heard this statement and said, "He spoke the truth! Indeed, weapons have virtue. Can't you see that when they hear someone scream for help, they call out 'Grab your weapons! Grab your weapons!' not 'Gather the men! Gather the men!'"

[12] One who provides his brothers with a supply of food and drink that will strengthen them

throughout their day is undoubtedly a wise leader. Indeed, when we searched the pockets of some fighters who were under the command of an Afghan leader that was fighting the Taliban, we found raisins.

[13] The leader should appoint a commander for each squad, and should inspect their vehicles, weapons and supplies, especially prior to a battle. Nothing should be taken that will become too much of a burden when the situation become serious and difficult, and nothing should be left that you will need when something breaks down or when the distance is very long, especially if the leader anticipates a long battle.

[14] You should not have more than three fighters in any car, unless there's an overriding benefit in doing so. The leader should establish a secure, elaborate method of communication between each of the detachments, and establish code words for them to use when communicating, and slogans to shout when they're fighting.

[15] The leader must let his subjects and soldiers hear things that will strengthen them and cause them to feel that they will triumph over their enemy. He should narrate to them from the causes of victory that would make them belittle their enemy. Allah عَزَّ وَجَلَّ says, {(And remember) when Allah showed them to you in your dream as few; and if He had shown them to you as many, you would have lost courage and would have disputed in the matter [of whether to fight]} [Al-Anfāl: 43].

[16] The leader must study the battlefield very well. He should not fight from a position that will be easy for the enemy to surround without ensuring that the vulnerable points are guarded. And he should not take his soldiers out to a place so far that it's impossible to bring them back safely.

[17] The Prophet ﷺ said:

Al-Muhallab said, "You must use deception in war, for it is more effective than reinforcements." Some methods of deception include:

a. Planting spies.
b. Reconnaissance.
c. Feigning an intent to attack an area other than the actual target, for when the Prophet ﷺ wanted to attack one area, he would give his army the impression they were going to attack another.

"If a man's chest is too narrow to hold his own secret, then the chest of the one with whom he stores the secret is even narrower" [Poetry].

And be on guard against your enemy at all times so that he doesn't:

a. Pounce on you from near.
b. Assault you from far.
c. Ambush you when you're inattentive.
d. Or follow you when you're returning home.

[18] Among the signs of a leader's experience and sophistication is that he takes advantage of opportunities, "For indeed they come and go as

the passing of clouds. And do not only seek the traces of the enemy left behind after the main body is gone." Pounce when the opportunity first arises and not when it's already gone.

"When your wind blows take advantage of it, for everything that flutters becomes calm" [Poetry].

[19] It's permissible for the leader of an army to let one eager for shahādah expose himself to it if the leader knows that seeing him killed will be an incitement for the Muslims to fight zealously to avenge him. The opposite is also correct; he should protect any person whose killing will break the strength of his brothers, such as a distinguished commander. For this reason, know that the center is the most fortified and furthest from the enemy.

[20] Don't allow your brothers to kill or take captive anyone on account of whom they would dispute and become disunited, even if it's permissible from a certain angle, for unity during the course of battle

is a predominant interest that cannot be superseded by anything else.

[21] Beware of blood. Beware of blood. Beware of shedding blood unjustly. For nothing is quicker to draw wrath or cause blessings to disappear than shedding blood unjustly. And beware of strengthening your authority and your soldiers through unlawful bloodshed, for this would be a short-term gain whose long-term consequences are weakness and helplessness. If you were to do so, you would have no acceptable excuse, neither before Allah nor before us. And by Allah, no case is reported to us involving the bloodshed of an innocent person from Ahlus-Sunnah that isn't backed up by clear evidence of what he did to deserve his blood being shed, or supported by reasonable doubt, except that we will bring justice for the one wronged.

[22] Don't be deceived by the ease of any operation, for a downhill slope can be followed by rough terrain. So give careful thought to both the present and the

future, for nothing is more harmful to the people than a leader who only thinks about the present.

[23] Reward those who perform very well, be generous to a detachment that achieves victory, and honor a brave person publicly. In contrast, punish those who do wrong for their actions, even if by boycotting them, since it's permissible for a leader to punish those who disobey his orders. If you don't do so, those who perform well will begin to slack, and those who do wrong will become emboldened, things will get worse and your work will be ruined.

Furthermore, when rewarding those who perform well, do so publicly and when punishing those who've done wrong, do so privately, especially when it comes to the virtuous ones amongst them. As for the corrupt amongst them, then punish them publicly, for this is what the Sharī'ah has come with.

Be extremely cautious of over-punishing a soldier, or of pardoning him and then regretting it. And beware of letting your harshness become repulsive,

for indeed the purpose of punishment in the Sharī'ah is to bring reform, not to quench one's thirst for revenge. Likewise, be careful not to say something when you're angry that you won't be able to take back, for how often does a statement say to the one who wants to speak it, "Discard me." And don't make your statement inconsequential, O leader, when either punishing or pardoning someone. And when punishing someone, don't go beyond the limits that Allah has set for you through your transgression and desires, for "transgression will be darkness on the Day of Judgment."

So you need to be gentle, dear brother, in all of your affairs, even when it comes to punishment. Allah عز وجل says, {And had you been severe and harsh-hearted, they would have dispersed from around you} [Āl 'Imrān: 159].

The Prophet ﷺ said, "Whoever has been given his share of gentleness has been given his share of all goodness. And whoever has been deprived of his share of gentleness has been deprived of his share of

all goodness." He ﷺ also said, "Indeed, this religion is firm, so delve into it with gentleness."

[24] Know that your brothers listen and obey out of eagerness for Allah's rewards, so their compliance is due more to their good character and adherence to the Sharī'ah, than it is due to fear of authority. So you should only discipline those whom you know will accept it due to their strong adherence to the religion. As for one whom you believe won't be deterred by his religious commitment, then beware of punishing him. Rather, be lenient with him and win his heart, for those fittest to pardon others are those most capable of punishing them, and those who are least in worth and intelligence are those who oppress people under their authority. So be sincere towards Allah and be just towards the people as it relates to yourself, your family, and those whom you love from amongst your brothers and your subjects. Otherwise, you would be oppressing them. And whoever oppresses the servants of Allah, will have Allah as his opponent. And whoever has Allah as his opponent, will find Allah at war with him until

he repents and desists. And fear the supplication of the oppressed, for there's no screen between it and Allah, and the doors of the heavens are opened for it. And set aside an hour of your day to think carefully as to whether you've oppressed anyone, or whether there's an oppressed person whom you could support. And if one wishes to hasten the anger of Allah, he should commit oppression!

[25] Reign over your brothers and over the people with kindness and you'll win their hearts, for long-lasting love is due to kindness, and its disappearance is due to tyranny. If you show affection to the general public, their love for you will be sincere and you will win their esteem. Indeed, affection from a powerful person is humbleness.

'Umar Ibn 'Abdil-'Azīz would be extremely kind to the people. If he wanted to order the people with something from the orders of Allah that he thought they would dislike, he would wait until something came that the people would love, and would then announce both of them together. It was reported

that he said, “Indeed, Allah disparaged alcohol twice in the Qur’ān and prohibited it the third time it was mentioned. And I fear that I would impose the truth upon the people all at once, so they would leave it and it would become a tribulation for them.”

[26] Recognize each person’s individual value, know their ranks, and give preference to men who are:

a. From the people of knowledge and virtue. The verses and narrations concerning their virtue are numerous.
b. Older in age, for “He who does not respect our elders, have mercy towards our young, and recognize the rights of our scholars, is not one of us.”
c. From a noble and prestigious family, at the forefront being the family of the Prophet ﷺ.

[27] Check up on the families of the shuhadā’ and prisoners, and give them preference over others. Visit the sick and act as a servant for your

brothers, for aside from carrying a heavier burden and having a lot more to be accountable for in front of Allah, you're just a man from amongst them, so work for tomorrow.

[28] Choose well when selecting a messenger to communicate with tribes and armed groups, and likewise when selecting someone to take control over checkpoints and bring the people to account, for to the people they are the face of the State. If they do well then we've done well, and if they do wrong then we've done wrong. To summarize, "Send a wise person who doesn't need advising."

[29] Beware, O leader, of jāhilī partisanship, for nothing destroys a firmly established structure other than extreme partisanship. Use intelligence and ploy to dismantle partisanship, not just strength, for indeed, the people of Iraq revolted with Ibn al-Ash'ath against 'Abdul-Malik Ibn Marwān, and amongst them were a large number of the best of the tābi'īn, such as Sa'īd Ibn Jubayr and his likes. But al-Hajjāj defeated them at Dayr al-Jamājim

using ploy more so than strength. And know that it is wise policy to deal with these partisans quickly, especially their leaders.

[30] You must be serious, hardworking, and very ambitious. Beware of incompetence, for by Allah there's no ride more humiliating. No matter how many times you stumble, keep trying, for we've seen through experience that there's no work in which Allah granted success, except that there were many stumbles along the way.

ADVICE FOR THE SOLDIERS OF THE ISLAMIC STATE

[1] Sincerity to Allah in both word and deed, for Allah does not accept any action unless it is done sincerely and correctly. The Messenger ﷺ said, "Actions are judged according to their intentions, and every man shall have what he intended." He ﷺ also said, "I swear by the One in whose hand is the soul of Muhammad, there is no wound that is obtained for the cause of Allah except that it will come on the Day of Judgment in the form it was in when it was obtained, with its color being the color of blood and its smell being the scent of musk."

And with that lies the success in both the worldly life and the Hereafter. Allah's Messenger ﷺ said, "Allah has guaranteed the one who performs jihād in His path, having left his home for no reason other than to perform jihād in His path out of belief in His words, that He would enter him into Jannah or return him back home with what he has attained of reward or ghanīmah."

Let the goal of your jihād be that the word of Allah becomes the highest, for Abū Mūsā رضي الله عنه said, "Allah's

Messenger ﷺ was asked about a man who fights out of bravery, out of zeal, or out of riyā' (showing off) – which of these is fighting in the path of Allah? So Allah's Messenger ﷺ said, 'Whoever fights so that the word of Allah is the highest is fighting in the path of Allah.'"

[2] Ask the people of knowledge what is required of you when anything befalls you concerning the obligation of jihād in the path of Allah, for there is a scholarly consensus that knowledge must precede action. Allah's Messenger ﷺ said, "Seeking knowledge is an obligation upon every Muslim." So don't kill or take ghanīmah without first knowing why you're doing so. And the least that can be done in that regard is to seek the fatwā of a scholar whose knowledge and religious practice you trust.

[3] Beware of letting the affection you have towards a relative or loved one turn you away from aiding Allah's religion. Indeed, we know that this can tear you apart, but remember the statement of Allah ﷻ, {O you who have believed, do not take My

enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth} [Al-Mumtahanah: 1]. For Allah’s right is more obligatory, and supporting His religion is more essential.

[4] By Allah, I love you, and I love that which will save you. So listen to my advice concerning an important issue, the issue of takfīr. The Messenger ﷺ said, “Whoever says concerning a believer that which is not true, Allah will cause him to reside in the mud of corruption [composed of the pus from the people of Hellfire] until he takes back what he said.” Therefore, know my dear brother that the label and ruling of kufr is a right that belongs to Allah عَزَّ وَجَلَّ and which you are not allowed to apply to anyone except those who deserve it according to the Sharī’ah. And know that takfīr has both conditions and preventative factors, so we don’t declare takfīr of someone unless the conditions are fulfilled and the preventative factors are eliminated. A person might make a statement or action of kufr and yet would not be guilty of kufr due to the presence

of one of the preventative factors. Therefore, one whose Islam is established with certainty is not expelled from Islam except with certainty. So beware of suspicion, and ensure that you're well-informed regarding the issues that the practicing scholars have differed over.

[5] Fulfill any agreements and covenants of security that are valid according to the Sharī'ah, and be extremely cautious of Shaytān's incitements. Allah ﷻ said, {So he who breaks his word only breaks it to the detriment of himself} [Al-Fath: 10]. Allah's Messenger ﷺ said, "The blood of every Muslim is equal. The lowest amongst them will have his guarantee of protection fulfilled by them. The most distant of them will also have his guarantee of protection honored. They are one hand against all others. The weak fighter amongst them is equal in his share of ghanīmah with the strong fighter amongst them, and the dispatched fighter who guards the rear of the army is equal in his share of ghanīmah with the fighter who is sent out on an expedition to attack."

Likewise, know that we do not allow any soldier to make pacts or grant security. This is only to be done by Amīrul-Mu'minīn and his deputies, for he is typically more aware of, and better capable of determining the interests of the State.

[6] Strive hard to obey Allah and beware the ominous consequences of sin as well as the evil of your inner self and the Shaytān. For indeed alFārūq, 'Umar Ibn al-Khattāb, advised Sa'd Ibn Abī Waqqās رضي الله عنهما saying, "So I order both you and the soldiers who are with you to have taqwā of Allah, and I order both you and the soldiers who are with you to be more vigilant against committing sins than you are against your enemy, for the sins of your soldiers should be more feared than their enemy. And ask Allah to help you against your inner selves just as you ask Him for victory over your enemy."

[7] Prayer, prayer O soldiers of Allah. For indeed, it strengthens the heart, energizes the limbs, and prevents immorality and bad conduct. It is the place

to have a private conversation with the Lord, and the place to seek His support. And the closest that the slave will be to his Lord is when he is in prostration. Prayer is the pillar of the religion and the banner of the Muslims, so don't delay it except for a valid excuse whose truth Allah will acknowledge.

[8] Beware of self-delusion and the love of being praised, especially following a victory against your enemy, for this is the best opportunity for Shaytān to cause you to lose the fruits of your jihād and your extensive ribāt in the worldly life and the Hereafter.

[9] There are two things that are always followed by disgrace and loss:

Injustice: Allah ﷻ said, {O mankind, your injustice is only against yourselves} [Yūnus: 23]. So there is no victory with injustice.

Dishonesty: Allah ﷻ said, {But the evil plot does not encompass except its own people} [Fātir: 43]. So there is no friendship with a swindler.

[10] Break your inner self when it craves something, for not everything that one craves should be sought after. {Indeed, the soul is a persistent enjoiner of evil} [Yusuf: 53]. Take up fasting and you will be granted chastity. In summary, control your desires and be austere with your inner self concerning that which is not permissible for you. And being austere with one's inner self is to be balanced concerning that which it loves or hates.

[11] Be truthful to Allah concerning any responsibility that you've been placed in charge of and do not burden yourself with something that you're not responsible for, for Allah will not ask you about it. Rather, search for truthfulness in all of your affairs, for truthfulness is a shelter and lying is an abyss. And "It's enough of a sin for a man to narrate everything he hears."

[12] Be agreeable with your brothers in everything that brings you closer to Allah and distances you from disobeying Him. Smile at them a lot, and listen to those who are older than you. If you see

them working then work with them, for if you remain sitting while they're working it'll arouse bitter feelings. And if your brother is dear to you then be humble towards him. And know that being quick to blame someone is not from justice.

[13] Don't chase after people's flaws, especially your leader and your brothers. Conceal their faults as much as you can and Allah will conceal yours, and don't try to discover those of their flaws that you're not aware of. The Messenger ﷺ said, "Beware of suspicion, for indeed suspicion is the falsest of speech. Do not probe for information, do not spy, do not envy one another, do not boycott each other, and do not hate one another. Be slaves of Allah and brothers."

It was reported that Imam Mālik رحمه الله said, "I saw people in al-Madīnah who didn't have any flaws. They went searching for the flaws of the people, so the people began mentioning some of their flaws. And I saw people in al-Madīnah who had flaws. They were silent concerning the flaws of the people,

so the people were silent concerning their flaws."

[14] O soldiers of Allah, know that both we and you are honored with the establishment and defense of the Islamic State in the land of the two rivers, but know also that it is not the state of Hārūn ar-Rashīd whereby we address the clouds in the sky as he used to do [informing them that wherever they poured their rain it would pour upon Muslims' lands due to the expansiveness of the Khilāfah]. Rather, it is the State of the vulnerable. We fear the enemy's attack and we terrorize them, just as the Sahābah in the first Islamic State of al-Madīnah would never leave their weapons due to fear. A Jew might even sneak around their area and even reach a fort containing women and children, and there'd be no one to kill him but a woman. So deal gently with the people and let them feel the sweetness and honor of Islam, and beware of making them fear Islam and its rulings. And if there's a matter that our people will dislike, then work for that matter using sweet and pleasant words and deeds that will cause the people to accept its bitter aspect. In

summary, let the people love the religion of Islam, its rulings, and the Islamic State, for “the best of Allah’s slaves are those who make Allah’s slaves loveable to Allah, make Allah loveable to His slaves, and walk the earth as sincere advisors.”

[15] As-Sāhib Ibn ‘Abbād said, “Reverence of the ruler is a definite obligation, and is incumbent on he who listens attentively.” So let yourself feel reverence for Amīrul-Muminīn, for “Indeed, from among the means of venerating Allah is to honor the Muslim elder… and to honor the just ruler.” It is obligatory to obey those of his orders that don’t entail sinfulness, regardless of whether he is otherwise just or oppressive. Beware of slandering him without right, for to do so may be a major sin that destroys the slave. And from the advice of Aktham Ibn Sayfī is his statement, “Don’t dispute excessively concerning your leaders… for there is no jamā’ah for the one whom the people differ over.”

[16] Concede to your leader’s decision, and accept his opinion and direction so that there is no disunity

or division, as long as it's an opinion or an issue of ijtihād or it has a basis in the Sharī'ah and doesn't entail any sinfulness. As long as you seek Allah's reward, then know that the reward lies in listening to and obeying your leaders, on condition doing so doesn't involve opposing the Sharī'ah.

Don't conceal any issue from your leader that you believe would carry shar'ī benefits if you were to mention them to him, such as corruption that could spread, for informing him would be considered advice and keeping it from him would be considered deceit. Likewise, informing him would not be regarded as the prohibited form of backbiting or the blameworthy form of snitching as long as what you're bringing to his attention is something you've concluded with certainty or with strong suspicion. Imām an-Nawawī said, "If there's a need for it then there's nothing wrong with so, such as if he… informs the ruler or someone in authority that 'someone is doing such and-such and is pursuing something that'll bring about corruption.' The person in authority

is then obligated to investigate the issue and bring an end to it. All that and anything similar to it is not prohibited, and in fact it can sometimes be obligatory, and sometimes recommended depending on the circumstances."

Beware of being treacherous or of being a trustee of the treacherous, for it used to be said, "It's enough treachery for a man to be a trustee for traitors."

Allah ﷻ said, {And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Shaytān, except for a few} [An-Nisā': 83].

[17] Be patient with your leader even if he has wronged you, for this is a religious obligation. Allah's Messenger ﷺ said, "Whoever sees from

his leader something he dislikes, then let him be patient with him."

This is what 'Abdullāh Ibn 'Umar narrated to 'Abdullāh Ibn Mutī' Ibn al-Aswad when they renounced their obedience to the leader of their time, Yazīd. Ibn 'Umar advised Ibn Mutī with the following despite what Yazīd had in him of oppression. It is reported in Sahīh Muslim that 'Abdullāh Ibn 'Umar came to Abdullāh Ibn Mutī after the incident of al-Harrah in the time of Yazīd Ibn Mu'āwiyah. Abdullāh Ibn Mutī said, "Toss Abū 'Abdur-Rahmān a pillow." 'Abdullāh Ibn 'Umar said, "I didn't come to you to sit down. I came to narrate a hadīth to you which I heard Allah's Messenger ﷺ say: 'Whoever removes his hand from obedience to the leader will meet Allah on the Day of Resurrection without any argument, and whoever dies without having bay'ah to the leader, dies a death of jāhiliyyah.'"

Shaykh Muhammad Ibn 'Abdil-Wahhāb said, "And I view that jihād is to continue with every

imām, whether he is righteous or sinful… and I view that it's obligatory to listen to and obey the imāms of the Muslims, both the righteous and the sinful of them, as long as they do not order you to disobey Allah."

[18] Wherever you may be in the land of jihād, guard duty should be observed at night. And I do not deem it permissible for three people to go to sleep without them having a leader and without organizing guard duty between them. From the advice of Abū Bakr رضي الله عنه to one of his commanders is the following: "Be on guard against night raids, for indeed the Arabs can take you by surprise." And do not let anything preoccupy you from your shift on guard duty, for you are on the frontline. Fear Allah, fear Allah concerning your brothers.

[19] Preparation, preparation, O my Muslim brother, for indeed Allah said, {And prepare against them whatever you are able of power and of steeds of war} [Al-Anfāl: 60]. And preparation includes physical exercise which strengthens your body,

as well as martial arts. It's been said, "If you seek something when you need it, its time has passed. So prepare for tomorrow before you reach tomorrow."

[20] Ribāt, ribāt! Meaning, dedicate yourself to jihād in the path of Allah, to guarding the frontlines, increasing the numbers of the mujāhidīn, and terrorizing the enemy, even if you have to remain there for a lengthy period of time. And if you're in a place where the enemy fears you and you fear the enemy, then that is ribāt. Allah عَزَّ وَجَلَّ said, {O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful} [Āl 'Imrān: 200]. Allah's Messenger ﷺ said, "One day of ribāt in the path of Allah is better than the Dunyā and everything in it."

[21] My brother, do not wish to encounter the enemy if your wish is the result of your self-delusion, your pride, your overconfidence, or anything similar. Allah's Messenger ﷺ said, "Do not wish to encounter the enemy, and ask Allah for well-being. And if you meet the enemy,

have patience, and know that Jannah is beneath the shades of swords." Supplicate to Allah when the two rows meet for battle, for du'ā' made at this point is answered. The Prophet ﷺ made du'ā' during the battle of al-Ahzāb saying, "O Allah, Revealer of the book, Mover of the clouds, and Conqueror of the parties, defeat them and grant us victory over them." He would also make du'ā' saying, "O Allah, You are my helper and supporter. By You I move, and by You I attack, and by You I fight."

[22] Embolden your hearts, for doing so is a means of victory and triumph. Know that the most difficult thing for a soldier of Allah to train for is getting used to a lot of combat. Make frequent mention of the grudges you have against the enemy, for they increase your boldness. Remember that the enemy raped your mothers and your sisters, prevented you from Jumu'ah and congregational prayers, and cut you off from trade and agriculture. In short, he didn't leave you with anything of the religious and worldly affairs.

[23] You must have guides when you head out towards the enemy if you're unable to study your territory and the enemy's territory. And take enough supplies, including weapons, food, and medicine, and don't leave anything that will assist you in your jihād. Move with your weapon, your needle and thread, and your flashlight. Carry medicine that can treat an injury and reduce pain, and don't take a lot of clothes.

[24] "Do a good deed before the battle, for you only fight the enemy with your deeds." The best of deeds is to unify the rank, and be united in word. Allah ﷻ said, {Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly} [As-Saff: 4]. And beware of having different intentions, for if you are united in word but are divided in your intentions, it will be a cause of differing amongst one another. And know that a man's strength and well-being is tied to his brothers. As the saying goes, "The humiliated one is he who heads out on his own."

[25] Don't be frightened by the enemy. Allah عز وجل said, {Two men of those who feared [Allah and] on whom Allah had bestowed his grace said, "Assault them through the gate, for when you are in, victory will be yours. And put your trust in Allah if you are indeed believers"} [Al-Mā'idah: 23].

And know that victory and consolidation are in Allah's hands alone. {If Allah should aid you, then no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely} [Āl 'Imrān: 160]. At-Tabarī said in his tafsīr, "{Then no one can overcome you} from amongst the people. He is saying that no one will overcome you while He aids you, even if everyone in the world were to gather against you. So do not fear the enemies of Allah on account of your small numbers and their large numbers as long as you are upon His order and are upright in obedience to Him and to His Messenger, for indeed triumph and victory will be yours and not theirs." Therefore, seek Allah's aid with your du'ā' and appeal to Him for help, for

worshipping Allah through du'ā' has an amazing effect in bringing about victory and in correcting your intentions. Allah عَزَّ وَجَلَّ said, {Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember} [An-Naml: 62].

[26] Spare no effort in fighting the advancing enemy, and beware of laziness and incompetence, for they are two diseases that the Prophet ﷺ sought refuge from.

Therefore, seek refuge from them, and know that the reward you receive – in the likes of our act of worship (jihād) – is proportional to the difficulty you encounter. Allah عَزَّ وَجَلَّ said, {Nor do they cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing} [At-Tawbah: 121]. The Messenger (sallallāhu 'alayhi wa sallam) said, "Pursue that which will benefit you, seek Allah's help, and do not be incompetent."

[27] "O Muslims! Indeed, patience is might, failure is incompetence, and victory comes with patience." And indeed, cowardice is a deadly vulnerability, and persistence is a sanctuary. Those who've been killed in war while fleeing are a lot more than those who've been killed while advancing forward. In the first stages of Islam it was prohibited for a Muslim to flee when outnumbered ten-to-one. How greatly we're in need of those days! Allah عَزَّ وَجَلَّ said, {And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell – and wretched is the destination} [Al-Anfāl: 16]. So be patient with your commander and instill patience in him when you fight and when the two rows clash, for patience makes victory incumbent, and what follows patience is praiseworthy. What follows patience is victory, and goals are not achieved by making wishes.

[28] It is recommended to make takbīr when you see the enemy, due to the statement of Allah's

Messenger ﷺ when he saw the people of Khaybar coming out with their spades (to tend to their fields), "Allāhu akbar," three times. "Khaybar is ruined. Indeed, when we descend into a people's territory, then evil is the morning of those who were warned." An-Nawawī said, "This indicates that it's recommended to make takbīr when you meet the enemy." Making takbīr is included under the general encouragement for making dhikr of Allah when you meet the enemy.

However, Abū Mūsā al-Ash'arī narrated that Allah's Messenger ﷺ used to dislike raising one's voice when fighting. And Qays Ibn 'Ubād narrated saying, "The companions of the Prophet ﷺ used to dislike raising one's voice when fighting." On the day of Badr, 'Utbah Ibn Rabī'ah said to his companions when he saw the camp of Allah's Messenger ﷺ, "Do you not see them moving their lips like snakes (i.e. not making noise)." Likewise, when 'Ā'ishah رضي الله عنها heard her companions making takbīr during the Battle of the Camel, she said, "Don't shout so much, for indeed making lots

of takbīr when meeting the opposing force is a means of failure." Therefore, whispering dhikr is recommended when engaged with the enemy, except when charging and attacking.

[29] Never steal anything from the ghanīmah. Allah ﷻ said, {And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection} [Āl 'Imrān: 161]. It is reported that Ibn 'Abbās said, "Ghulūl (stealing from the ghanīmah) never occurred amongst any people except that fear was cast into their hearts."

[30] The following is advice from Allah in which He gathers the etiquette of war. He said, {O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful. And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient} [Al-Anfāl: 45-46].

The following is advice from Allah's Messenger ﷺ: "Fight in the path of Allah. You fight those who have disbelieved in Allah. Do not steal from the ghanīmah, or act treacherously, or mutilate corpses..."

[31] Make lots of du'ā' for Amīrul-Mu'minīn in his absence, and also for your poor brother, for whoever is concerned about his brother and his religion, let him not withhold making a du'ā' for him in the early morning, in sujūd, at the time of adhān, and – most importantly – when the two rows meet for battle. Al-Fudayl Ibn 'Iyād said, "If I had one du'ā' that would be answered I would not make it except for the imām, for indeed if he becomes upright, the land will become fertile and the people will become safe." So Ibnul-Mubārak kissed him on the head and said, "No one other than you is good at this."

And I make du’ā’ here, so say “āmīn”:

O Allah, grant me sincerity in word and deed. O Allah, make me firm upon the truth and guide my opinions. O Allah, soften my heart in accordance with the truth towards those who are obedient to you, and make me harsh and severe towards your enemies. O Allah, indeed I am weak when acting in obedience to You, so make me strong and energetic in that regard, and do not make from amongst those who are heedless. O Allah, make me great in Your sight, insignificant in my own sight, and beloved and respected by my brothers. O Allah, protect me from being imprisoned, grant me shahādah on Your path, don’t take me by surprise, and grant me a favorable end in all of my affairs, O Changer of hearts.

Himmah Publications
Muharram 1439